

A SECOND

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LETTER

TO THE

Lord Bishop of *Bangor*,

IN

VINDICATION

OF

THE FORMER.

BY

ANDREW SNAPPE, D. D. Chap-
lain in Ordinary to His Majesty.

DUBLIN:

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MY LORD,

SINCE my last, your Lordship has been pleas'd to honour *me*, and oblige the *World*, with an *Answer* to my *Letter*; in which you have endeavour'd to shew, that I have mistaken, or wilfully misrepresented your Meaning; or where I have not done so, that notwithstanding our seeming Difference, I am in the Main agreed with you, and do in Effect, maintain the same Doctrine, which I have taken the Liberty of censuring in your Lordship.

In Reply to which, I must beg your Lordship to give yourself one farther Trouble, in considering the Reasons I am now going to offer, why I understood you as I did; why I believ'd, and still believe, even after your Explanation, that you intended to be so understood; and why I am forc'd to decline the Honour your Lordship is pleas'd to do me, where you affirm that I plead the same Cause with you.

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As to the *Manner* in which I have treated the Subject, it was such as arose from that Importance of the *Matter*, which you acknowledge. The Danger I apprehended from your Lordship's Positions, was of the utmost Consequence; and I endeavour'd to make others sensible of that Danger, in the clearest Manner I was able, within the Rules of Truth and Decency, and Christian Charity; nor am I conscious that I have, in any respect, exceeded those Bounds. But I thought your Lordship had no Title to expect that I shou'd sacrifice the Force of my Argument to a Point of Ceremony; that I shou'd forbear urging some unwelcome Truths, because they were too bad to be told; or suffer People to be led into a destructive Snare, rather than offend your Lordship, by discovering whither you was leading them. Under this View, I confess, a more extensive Charity for the Souls of them that might fall into the Delusion, a Zeal for the Advancement of Piety, (which your Lordship's Representation might induce Men to think was nothing else but *superstitious Folly*) and a Concern for the Honour of Christ's Ministers, both dead and living; were the uppermost Considerations with me, and out-weigh'd all Personal Regards.

I find myself still in the same Disposition, and under no Temptation from any appearing Civilities in your Answer (tho' they had not been allay'd by most injurious Reflexions) to relinquish for just a Cause, or forbear defending the Doctrines of Christianity in Opposition to your Lordship's Errors. Your Prayers and good Wishes I sincerely return: May God grant you an Abundance of Spiritual and Temporal Blessings, and particularly the Grace to employ those uncommon Abilities you are Master of, in as Eminent a Manner to the Advancement of his Glory, and the Edification of his People; as you have us'd them of late, to the undermining the Foundations of his Church, to the Division of Infidels, the Unsettling the Weak, and Grieving the Minds of all good Christians! And I trust the following Sheets will convince you, now much you stand in Need of such Prayers.

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My first Charge (as your Lordship observes) is, that I find you *striking at the very Root of all Goodness, depreciating the solemn Duty of Prayer, by separating Devotion from it, which is the Life and Soul of it, &c.* As heavy as it is, your Lordship has no: discharg'd yourself of it, and I doubt must be contented to bear it.

Among those which you call *The Supports of the Charge*, you quote, from me, your own Definition of Prayer, and so slip it over, without considering how much that Definition wants to be supported. I thought it pretty strange, that, even in your *Sermon*, you shou'd offer no one Proof from Scripture, in Vindication of so startling a Novelty, so contrary to the generally receiv'd Notions, as the defining Prayer to be a calm and undisturb'd Address: And more especially, when you had appeal'd to all our Lord's Directions about that Matter. Your Lordship's Words are,

Prayer, in all our Lord's Directions about it — was a calm, undisturb'd Address. The Meaning of which Words must be, (or they can have no Meaning) that where-ever our Lord has given any Directions about praying, one of the Circumstances directed was, that Prayer must be calm and undisturb'd. But finding no such Direction produc'd in Proof of what you asserted; and finding by the Scripture, that there was no such to be produc'd; I told your Lordship as much, and call'd upon you to name the Texts. My Words were, — *No such Directions appear in Scripture. — Where does he say, that Prayer must be calm and undisturb'd, or use any other Expression of the like Importance? Where does he attempt to moderate or assuage the Fervour of inward Devotion, or warn his Disciples against making their Requests to the Father with too much Vehemence?*

Your Lordship cou'd not make an Answer to those Questions agreeable to your own Purpose, and therefore have very judiciously made none. Which obliges me once more to repeat my Call; and in the mean time, every one that understands Reasoning will agree with me, that I remain in Possession of the Point debated; since the Proof of your own Position is evidently incumbent

incumbent on your Lordship; and wou'd be so, tho' you had never so fully disprov'd my Arguments to the contrary, which were thrown in *ex Abundanti*: But how far you have done that, will be consider'd hereafter. As the Case stands at present, you must give me Leave to say, that you have represented our Saviour as teaching what he never taught, and have appeal'd to *all* his Directions about Prayer, for that which does not appear in any *one* of them. And when your Lordship produces any *one* such Direction of his, I frankly engage to abate you all the rest.

The Supports of the Charge, says your Lordship, are these, 1. I say, that Prayer is a calm, undisturb'd Address to God, &c. Who wou'd believe, that you intended any more by than little, &c. that to fill up what was uncited in your own Sentence? Who wou'd suspect, that it was to be extended to almost a whole Paragraph in my Words, or that the most pressing Part of the Objection shou'd lie conceal'd under it? For tho' I did, and do except to the Assertion itself, when deliver'd as your own Opinion; yet I particularly supported my Charge, by urging it as ascrib'd by your Lordship to our Blessed Saviour.

Your Lordship found so sensibly how little this Point was to be defended, that when you come to explain yourself in your Answer, you would fain shift off that Calmness and Undisturb'dness, which you make essential to Prayer, to the Understanding; which in the Sermon must necessarily be interpreted of the Passions. This will appear plainly to any one, who considers on what Occasion this Subject was introduc'd. You instance in Prayer, as one of those perverted Words or Sounds, which by Length of Time, and passing thro' many Mouths, is come to stand for a Complication of Notions as contradictory to the Original Intention of it, as Light is to Darkness. Let us examine then, where lies the Contradiction between that Primitive Meaning of the Word, which you contend for, and that abus'd one, in which, you tell us, it is now taken.

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Prayer, you say, (and we have only your bare Affirmation for it) in all our Lord's Directions about it, — was a calm undisturb'd Address, &c. But the same Word is come to signify Heat and Flame, let it be in what Manner or Degree you please. Now, this Heat and Flame, you have shewn us over and over, that you meant of the Passions, and therefore the Calmness and Undisturb'dness must be meant so likewise. For, where otherwise would be the Opposition between that which you allow, and that which you condemn, unless the same Power or Faculty, which ought to be calm and undisturb'd, is heated and enflam'd? To make a Contradiction, the same thing must be both affirm'd and denied of the same Subject, or two opposite Qualities be ascrib'd to it, in the same respect. To say a thing is different now in one respect, from what it was anciently in another, argues no Inconsistency at all, between the present and former State of it. Prayer may certainly be both calm and fervent at the same time, without any Incongruity, if you apply one to the Understanding, and the other to the Passions; a cool Head and a warm Heart are no incompatible Characters. The Word, under this Interpretation, signifies the very same it has ever done; and if you will explain it so, to justify the Innocence of your Meaning, you must at least confess, that the Instance was nothing to your Purpose.

But your Lordship cannot wonder, if I, who never suspected that so great a Master of Reasoning would choose to exemplify his Observation, by so foreign and inconclusive a Proof, when the same Point might have been made good by a Thousand pertinent Examples; you cannot wonder, I say, if, taking it for granted that there was some Consistency in your Argument, I interpreted the Calmness and Undisturb'dness which you require, as well as the Heat and Flame which you disallow, as equally meant of the Passions.

And in Opposition to that which I apprehended to be your Doctrine, and which you gave me just Reason so to apprehend, I urg'd the Parable of the Importunate Widow, who wearied out the unjust Judge, which our Saviour

Saviour expressly spoke to *this end*, That Men ought always to pray, and not to faint. This, and the other Parable of him that borrow'd the three Loaves at Midnight, your Lordship will allow to touch no Circumstance of Prayer, but the frequent Repetition of it. But, can you conceive that the Widow felt no Anguish of Mind from the Provocations of her Adversary, and the Backwardness of the Judge to avenge her of him? Could the Borrower of the Loaves be without some Uneasiness and Disturbance in himself, from the Necessity he was under of Disturbing the Lender? He that interrupts another's Rest, must break his own, from the very Thoughts that he does so. I speak it from my own Experience, and can assure you, my Lord, it has not been without great Pain and Grief to myself, that I have been forc'd to give your Lordship the Trouble of our late Correspondence. And though I might make myself the easier, from the Profession you are pleas'd to make, p. 16. that it gives you no Disturbance; yet the Evidences of the Contrary so often break out, in almost every Page of your Answer, and even in that very Sentence; that I again repeat the unpleasant Task, with the same Anxiety and Regret.

'Tis true, this Principle of Grieving one's Self, for being forc'd to aggrieve another, will not hold strictly and properly in the Application of the Parables: For the Almighty has no Passions, and cannot be disturb'd. But, however, we must consider Him, as He is pleas'd to represent Himself, in Condescension to human Weakness: And since our Blessed Saviour has thought fit to compare him to a Judge that may be teaz'd into a Compliance; and to a Man in Bed, that may be incommodiously molested by the Importunity of his Friend, we are to regulate ourselves accordingly, and to address Him, as if the Things we petition for, could really be extorted from Him by a troublesome Importunity.

And as the Rules for asking, seeking and knocking, are a Corollary or Conclusion drawn from the Parable last mention'd, they plainly imply, that we should so ask, to seek, and to knock, as the Man did, in the Case he had

had just pressing in, with more vehemence the Thing held.

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had just cited ; *i. e.* with such an importunate and pressing Earnestness, as no Man is capable of persisting in, without some Commotion of Mind ; and that still more vehement and ardent, by how much the oftener the Thing requested is denied, and the longer it is withheld.

The *Publican* is described under a deep Humiliation for his Guilt, under Trouble, and Sorrow, and Dejection for the Sins he had committed ; and your Lordship may as well affirm, that a troubled Sea is calm, as such a troubled Mind. I do not pretend that *Smiting upon the Breast*, or any other bodily Gesture, is any sure Indication of true Repentance ; but in his Case it did certainly accompany a true Repentance, and such an one for which he is said to go down to his House justified. And therefore, I alledg'd it as a Proof, that a Man might pray acceptably, without such an Undisturb'dness, even as to bodily Motion, as your Lordship makes essential to Prayer.

You complain heavily of the Injustice I do you, in changing your Words *Calm and Undisturb'd* into *Cold and Lifeless*, and back your Complaint with this charitable Insinuation, that I think every Thing lawful against the Man I dislike.

But what have I done, that is disingenuous or unfair ? Do I quote the Words *Cold and Lifeless*, as us'd by your Lordship, or offer to impose them on the Reader, as your very Expressions ? Have I not twice in the foregoing Paragraph, and as often in that which follows, recited your own Words ? From which, as I could not fairly depart in those Places, where I was quoting, or arguing from your Words ; so, I thought my self both at Liberty, and under some Necessity of varying here, where I was arguing upon your Sense ; in order to relieve the Reader, who would be cloy'd with a tedious Repetition of the same Phrase.

I never saw any written Controversy, where the same Liberty was not taken ; where, after the Words of an Opponent have been faithfully cited, they have not in the farther Reasonings upon them, been chang'd

for others Synonymous and Equivalent. Your Lordship has gone even farther than this : You have chang'd my Epithets, *Unwarrantable and Obnoxious* *, into *Hard and Severe* †, without reciting them : You have told me of my *boasted Zeal for meer Authority* ‡, which I find printed in remarkable Characters, as if I had express'd my self so ; when I have neither us'd the Expression, nor con-
 tended for the Thing.

But you are pleas'd to compliment me with a greater Skill in Words, than is necessary to know the Difference between *Calm and Cold ; Undisturb'd, and Lifeless*. I have Skill enough to discern, that your Lordship makes little or no Difference between them. For, but a little after, you, in Effect, disown, at least you avoid owning, those Qualities I am an Advocate for, of *Warmth, and a lively Emotion of Spirit* ; by throwing in a needless Scruple, and questioning the Meaning of Words, as plain as the Subject will admit of. Wherein have I wrong'd you, in calling that *Cold*, which your self, even after your Complaint, are so unwilling to call *Warm* ? Or, why might I not name that *Lifeless*, which you have not allow'd me to name *Lively* ?

The Lord's Prayer (I say it again) was certainly not *Calm and Undisturb'd* at the Delivery, because our Lord pray'd always with Fervency : And in the subsequent Use of it, I again affirm, that its being so, or otherwise, depends on the Affection of him that uses it. The Question is not, how far the Words of that, or any other Form, are pathetical, or not ; since languid Expressions may be offer'd up with Ardour, and animated by the Devotion of the Supplicant ; and the most exalted Form lose all its Energy, in the Mouth of the Careless and Indevout.

I suppos'd your Lordship might be calm and undisturb'd when you said the Lord's Prayer. Here I keep your own Words, and yet you are as much offended, as
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* Letter p. 6. † Ans. p. 4. ‡ Answer. p. 26.

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when I chang'd them: I allow'd you that which you profess to esteem a *grrat Character*, and yet you term it *hard Usage*.

Our Saviour's Prayer in his Agony, is a full Confutation of your Definition of Prayer. 'Tis evident, and you grant it, that he was not Calm, when he pray'd, and therefore Calmness is not essential to Prayer. But your Lordship is not just to me, in confining my Appeal to our Saviour's Practice, to this single Instance. I must have been greatly *unskill'd in Words*, not to have call'd it *Example*, rather than *Practice*, if that had been my Meaning. Your Lordship knows very well, (tho' you have thought fit to dissemble it) that I us'd another Expostulation before I came to that Instance, which, if you had been dispos'd to understand me right, and to let the Reader do so, would have explain'd what I meant by his *Practice*. I say, *Did he content himself when* (i. e. whenever) *he pray'd with as little Devotion, as, &c.* I had in my Eye several Proofs of our Lord's praying with exceeding Vehemence, which induc'd me to call it his Practice; but thought it as good as a Thousand, to urge that one, where he pray'd even with Ecstasie and Transport.

But this, you say, he never but once knew any Thing of. Yes, more than once, surely, my Lord; on the Cross, as well as in the Garden. *My God, my God, why hast thou forsaken me? Father forgive them, for they know not what they do; and, Father, into thy Hands I commend my Spirit;* were Prayers, which he utter'd in at least as much Distress, as *O my Father, if this be possible, let this Cup pass from me.* And at a Time previous to either of these, we find this Preface to one of his Prayers, *Joh. xii. 27. Now is my Soul troubled,* (ταρανται, let me beg your Lordship to consider, how contrary that is to *undisturb'd*) and *what shall I say? Father save me from this Hour.* *Joh. xi. 33, 35.* His Weeping, and Groaning in the Spirit, and being troubled as he drew toward the Tomb of *Lazarus*, your Lordship I presume will tell me, where only the Tears and Groans and Trouble of a common compassion: But you will give me Leave to suppose, what I firmly believe

to be the Truth, that they were Attendants on Mental Prayer, of the Success of which, when he felt an Assurance within himself, he then broke out into that Thanksgiving we meet with, ver. 41. *Father I thank thee that thou has heard me.* For what could his Father hear, if he had not pray'd? And what, but a Sense of the Efficacy of that Prayer, could so suddenly have chang'd his Sorrow into Joy? And that his Prayer in the Wilderness, and on the Mount where he was transfigur'd, was accompanied with a high Degree of Fervour, the Greatness of the Occasions, and wonderfulness of the Effects, leave no Room for us to doubt.

But neither did I appeal to this Practice or Example of our Saviour, (let it have what Name you will) as a Proof of what is our Duty in daily constant Prayer. Must every one who recommends a Duty from the Example of one that carried it to the most exalted Height, be supposed to reject all inferior Degrees of it, and to insist on the absolute Necessity of performing it in the same Eminence and Perfection? I urg'd it as a convincing Assurance of his Will, in the Case under Dispute; which was, whether Calmness were essential to Prayer. But your Lordship is still for shifting the State of the Question, and deal with me, as if I was advancing an *Hypothesis* of my own, instead of confuting yours. It was sufficient to my Purpose, to prove (and the Instance alledg'd does prove it) that even the strongest and most violent Struggling are not inconsistent with the Duty of Prayer, so far is Calmness from being the Temper necessary to it.

Your Lordship passes a Judgment perfectly at random, in ascertaining, which of the Circumstances of that Tragical Scene was the *Cause*, and which the *Effect*. How are we to be determin'd in that Matter? What can we be guided by, but the Order of the Relation, which makes the Prayer the Effect indeed of the Agony or Distress; but then by the same Rule, the bloody Sweat must be the Effect of the Prayer, contrary to your Lordship's Assertion, if I understand rightly to what Part of the Text you would refer

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the Word *this*, so often repeated, which indeed 'tis not easy to do.

As for all the absurd Consequences you do or could mention, I am not concern'd in them, nor do they follow from any thing I have said. I was shewing what Temper *was not* necessary to Prayer, not what *was*. But if you will have my Opinion of that Matter, it is this: That neither Calmness on the one hand, nor Fervency on the other, are essential to Prayer, which may simply be defin'd, *An Address to God*; or *an Invocation of the Divine Being*: As for those Qualities, which result from the Disposition of Mind, they are Accidents or Adjuncts, but not of the Essence of Prayer. A Man may call upon God with his Lips, whilst his Heart is far from him; and when he does so, he may be said to pray, tho' he prays in vain. But no Man can pray acceptably, or with any Assurance of being heard, whose Affections are not rais'd in Proportion to the Value of the Object, and the Exigence of the Occasion; the more pressing our Wants are, with the more Vehemence and Ardour must we beg to have them reliev'd. Our Passions were given us to be employ'd to God's Glory, and never conduce more effectually to that End, than in several Parts of Prayer, where 'tis enough, in some Cases, that they be gently excited; in others, they must be wrought up to a more elevated Pitch; but we must never suffer them to sink into a Calm, if we hope to obtain the things we pray for.

Your next Paragraph, in Answer to my Texts, *Col. iv. 12.* and *Jam. v. 16.* is very artfully fram'd, and may induce an ordinary Reader to believe, that you are conquering where you are yielding. 'It is to little Purpose, says your Lordship, to observe to you, that there is nothing in the Original, of the Words *servently* and *servent*; which you print in remarkable Characters; because the Words there us'd may be equivalent to these.

I must beg Leave to explain the Meaning of that Sentence, which is not so clear as it might be, and rendered more obscure, by a full Stop at the Word *Characters*

vacters, in the Editions that are gone abroad (such at least as I have seen) tho' I find it corrected with your Lordship's Pen, in the Copy you was pleas'd to send me. You acknowledge then, that it is little to your purpose (some perhaps may have imagin'd it was little to mine) to observe to me that those two Words are not express'd in the Original by any Metaphor denoting *Heat*. First, because such Observation would be no Advantage to your Argument; the Original Words being at least as strong against you, as those in the *English* Version: And, tho' they make nothing for *Heat and Flame*; yet they as flatly contradict that Qualification of *Undisturb'dness*, which you require in Prayer, as Words can do. S. Paul's † ἀγωνίζομενος alludes to the struggling or striving for the Mastery in the *Olympic Games*, where all the Powers of Mind and Body were upon the Stretch. S. James's ἐνσπνμα imports a stirring and powerful Activity. And 'tis very observable, that in each of these Texts, our *English* Translators conceiv'd there was such a Force and Strength in the Original, as no single Word in our Tongue could sufficiently answer, and therefore made Use of two; rendring ἀγωνίζομενος by *labouring fervently*, and ἐνσπνμα by both *effectual and fervent*.

But to come to your second Reason. It is to little purpose; i. e. it is little to our Common purpose, or to the Cause in Dispute between us, (for so the Phrase must now signify) to observe that the Greek Words imply nothing of Fervency or Warmth; because you have said nothing in the World, nor ever had a Thought in your Mind, against such a Fervency or Warmth in Prayers, as is consistent with that Calmness and Undisturbedness of Mind, which is

† He expresses himself to the same Effect, Rom. xv. 30. Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the Love of the Spirit, that ye strive together with me, in your Prayers (συναγωνισαίνεσθε μοι ταῖς προσευχαῖς) to God for me.

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I am glad however to have drawn this Concession
 om you. I only wish it had been obtain'd with less
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 retracting it again. But what cou'd induce your Lord-
 ship to subjoin to a Paragraph, where you had been
 fielding all that I contended for, so insulting a Sen-
 ence, as that which follows. *But however I have hitherto*
no differ'd from you, I am perfectly of your Mind, in what you
add, that you might have nam'd a Multitude of other
Texts, as full and apposite, as any that have been
Cited by you. Every Verse, if you had so pleas'd, from Ge-
nesisto the Revelations. How can you say, you have
 hitherto, *differ'd from me*, when immediately before,
 you have allow'd my two Texts to prove what I al-
 ledg'd them for, tho' not under the same Figure or
 Idea, yet under others as effectual, and which your
 self own to be *equivalent*: and when you had granted
 me that Warmth in Prayer was allowable, which I
 cou'd not get out of you before? Was not this casting
 a Mist before the Eyes of an ordinary Reader, that he
 might not perceive you had been losing Ground? If
 you sing such a Triumph after a Surrender; what do
 you do when you are Victorious?

But to shew how little we can depend on this Con-
 cession, and how easily your Lordship can resume it,
 whenever you think fit, I shall apply a declar'd Prin-
 ciple of your Lordship's, which we meet with, under
 the next Article, about the *Love of God.* *Here you wou'd*
be thought to allow of Fervency in a moderate Degree,
and to Condemn it, only when it is excessive. But *there*
you tell us, you know of no such thing as Excess, in what is
truly Good: it is an Absurdity in Terms. Consequently,
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since this Fervency may be, and (if your Complaint be true) is often carried to so mischievous an Excess ; the thing itself, in any Degree, cannot, by your Lordship's Rule, be truly Good. And thus we are got where we were before : and you have taken away with one Hand, what you gave with the other.

The Proofs I brought from Scripture are directly against that which appear'd at least to be your Doctrine : it appear'd so, not only to me, but to every one I convers'd with ; so far is it from being the Truth, that *there is no Man of an ordinary Capacity who understands Words, that cou'd avoid seeing, what alone your Complaint was.* That Doctrine has tended to the disquieting more, while it was misunderstood (as you say) than it can satisfy, now it is explain'd. And what you now declare to have been your View, was scarce so much as guess'd at before : nor have you yet pointed out those dangerous Books and Discourses, which are attended with such bad Effects. The very Structure of the Sentence, was ensnaring ; where any longer Pause, than that of a *Comma* at *Flame* (and that Word being in *Italic*, directing the Reader to use an *Emphasis*, was equal to a longer Pause) must have determin'd one to think, that you, in general condemn'd *all Heat and Flame* : but as more and more inexcusable, the more improper it was in the *Manner*, or excessive in the *Degree*. What clear Writer (and there is no one that can write with more Perspicuity than your Lordship, when you are willing to be Understood) that had intended merely to have forbid the Excess, but to have justified the Thing ; wou'd not, instead of—*Heat and Flame, in such a Manner, and to such a Degree* : have chose to express himself thus, *is come to signify such a Manner, and such a Degree of Heat and Flame* ? This wou'd have remov'd some Part of the Ambiguity, so universally complain'd of, in that dark Paragraph.

I know not whether I have yet hit the exact Level of your Lordship's *Capacity* nor whether you may not say, that this Explication also, is either *above* or *beneath* it. I can only say, that if your Lordship had as sincerely endeavour'd to make your self intelligible, as I have done, in this and my former Letters ; the World

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If in the midst of such a perplex'd Labyrinth as you had led me into, I happened to discover one possible Interpretation less hurtful than the rest; it was doing you all the Justice in my power, to mention it with a *perhaps*. The *certainly* I had then no Foundation for, and not so much now as I cou'd wish.

To reflect upon a Book includes an Intention of guarding others against it. I happen'd to call it Reflecting, and your Lordship (to catch at a Difference) will not allow me to have been wholly just, for not calling it Guarding. There may be such Enthusiasts, as you describe, *p.* 14. But sure, my Lord, the Multitude of those, who are so over-scrupulous about Prayer, is not to be complain'd of; nor had you Reason to think you were speaking to such a Multitude.

You again tax me with misrepresenting you, by saying, that you oppose *Heat and Flame*, to that *Calmness and Undisturbedness* you speak of. The last Words are an Addition of your own, I neither said so, nor did I mean it, of that Calmness which you now say you spoke of. I did not dissemble your Limitations (if they are such) of the *Manner* and *Degree*, which I had been considering just before; but I took Exception to your not declaring in proper and direct Terms, what Manner and Degree of Fervour you did allow of, which you no otherwise answer, but by calling upon me to explain what I mean, by such a *godly Transport, as may disorder the Tranquility of the Soul, and put it into any Kind of Agitation*. I mean, my Lord, in one Word, *Devotion*. A Term which I observe your Lordship to be very cautious of employing, nor have you used it once, in expressing your own Sentiments, or speaking of such Prayer as you approve of: Which puts me upon interceeding for it, and suing for your gracious Licence, that Christians may still be permitted to retain the Use of it. I beg, my Lord, it may escape your *Expurgatory Index*, as you proceed in reforming our Spiritual Dialect, and banishing Words of Superstitious Importance. I shall be glad

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to see a frank an open Concession from your Lordship, that there may be such a Thing as sincere and laudable Devotion; and that it is not all of that Sort, which Ignorance is said to be the Mother of.

I have the more Reason to mention this, because I had laid to your Charge, the *Separating Devotion from Prayer*; the *rediculing those, who thought themselves not Devout enough to pray*; the *not affording one Line to satisfy us that you did not mean totally to extinguish all Sparks of Devotion*.

In answering all which, it was natural to expect that the Answer wou'd be led to make Use of the same Word, in his own Person, if he had lik'd it. Your wishing me *happy in my Devotions*, does not satisfy that Expectation. For the whole Passage taken together carries an Air of *Scornful Pity*, and of giving Leave to a deluded Man to persevere in his Mistake; but gives us no Assurance that you approve of any Thing under that Name.

If in calling your Lordship's new Doctrine, *Quietism*, I have chanc'd to compare you to Men, who are too intense and earnest when they pray; I entreat your Lordship to forgive me that Wrong.

You are pleas'd to take this Occasion of promising to make publick a Collection of your own Prayers, as a Proof of what your Notions are, and have been concerning that Duty, and the Temper of Mind belonging to it. My Lord, if you let us have barely your Form of Words, it will be no Evidence at all of the latter. And if you join to it any *Rules of Art* (which, after the Complaint you have made, that they are already become too *Voluminous*; wou'd be like a Man pressing into a Throng, and at the same Time complaining what a Crowd there is) we may make some Judgment from what you have now wrote, of what Sort they will be. But I must beg Leave, before they appear, to enter one Caveat for the Security of unwary Christians, and so I shall dismiss this Head. The Warning I wou'd give them, is this, that, if they find themselves directed, in making Confession of their Sins, (which is a considerable

Branch

Branch of Prayer) to keep the Mind *Calm* and *Undisturb'd*: they wou'd look upon such Doctrine to be, as it is, downright Popery. That in Remembrance of your Lordship's Observation, and the truest you made in your whole Sermon: That Names may come to signify something very different from the Things intended by them; they wou'd believe it not impossible for one who has been call'd *the true Protestant Bishop*, (by Men whose Praise is a Reproach, in Exclusion to the rest of his Order) to lead them into *Popish Errors*. The *Papists* teach that a common ordinary Sorrow, which they term *Attrition*, such as takes its Rise merely from the Temporal Inconveniences of Sin; is sufficient to make a Penitent, tho' even that is more than will suffer the Mind to be quite undisturb'd. But all Protestant Divines require *Contrition*, which consists in a rent and broken Heart, that is stung with Anguish and Remorse, disquieted and confounded with Grief and Shame, and kindled at last into holy Resolutions: Such a Temper in short, as we find represented in *David's Penitential Psalms*, and *St. Paul's Description of Godly Sorrow*, 2 Cor. vii. 9, 10, 11. Such Scriptures we urge against our *Romish* Adversaries, and I will not scruple to affirm, that there is nothing in *Bellarmin* himself more *Popish*, as to this Point of Divinity, than requiring a Penitent to be *Calm* and *Undisturb'd*, in the Act of Confessing his Sins to God.

But to proceed to another Article, your Lordship has offer'd nothing that can induce me to retract the Complaint I made before, that you had set the Love of God as low as possible. I said so, and again repeat it, because you exclude it as an Affection of the Mind, or Principle of Action, and confine it wholly to the elicit Acts resulting from it as a Principle. *Keeping the Commandments*, is a Demonstration or Evidence or Effect of the Love of God: But is no more the Thing it self, than the Touchstone is the Gold; no more than the Heat in my Body is the Fire that warm me. The very Texts you appeal to, will prove this beyond all Contradiction: Which I shall consider in their Order.

Our Saviour says, *Joh. xiv. 15. If ye love me, keep my Commandments.* i. e. If ye have any Love for me; manifest that Love, make it appear, give me a Proof of it, by keeping my Commandments. Who does not see, that the Love is suppos'd to be in them, previously to their keeping the Commandments, and consequently that the latter cannot be the Thing its self? Again, *Ver. 21. of the same Chapter, He that hath my Commandments, and keepeth them, he it is that loveth me.* And *Ver. 23. If a Man love me, he will keep my Words.* In the former of these, keeping the Commandments is made a Mark or Testimony of the Love; and in the latter, is said to be the Effect or natural Consequence of it. Is there no Difference between the Thing prov'd, and that by which it is prov'd, between the Cause and the Effect? *John xv. 10.* is foreign to the Purpose. The Words *my Love* do not signify his Disciple's Love to him, but his to them, as is plain from the preceeding Verse.

Your next Proof is. 1 *John ii. 5. Whoso keepeth his Word, in him verily is the Love of God perfected.* This shews the Love of God to be uncompleat till after it has been prov'd by the Test of Obedience. And will not all these Passages guide us in the Interpretation of your Two remaining Texts. 1 *John v. 3.* and 2 *John vi.* Where it is said, *This is the Love of God, that we keep his Commandments;* and *This is Love, that we walk after his Commandments?* *This is the Love of God.* i. e. This is the proper Fruit of it, and the only sure Indication that it is in us.

What does your Lordship think of that Direction, to *love the Lord our God, with all our Heart, with all our Mind, with all our Soul, and with all our Strength?* Can any thing be more apparent, than that there is an internal, a passionate Love of God required, besides the external Proof of it in the Observance of his Laws? I say then, your Lordship has set this Duty low, extremely low, and on such a Foot, as even that Part of it, which you would seem to contend for, cannot stand upon. For if once you drive out Love from the Affections, there will be nothing to influence or quicken us in keeping his

his Commandments. A likely Method! to promote the Effect, by exterminating the Cause. A surprising Project! to make the Branches flourish, by striking at the Root.

As little can I recede from that Observation, which I (subjoin'd to the foregoing Charge) that your Lordship seems particularly careful, that Men may not offend in the Excess of any thing that is good. This was grounded on your strange Choice of Instances to make good your general Remark, how Words were perverted from their Original Meaning, and on your extraordinary Conduct in treating of those Points. Your Subject led you, (or rather you led that) to show how the word *Church* was commonly mistaken. This you usher in by four previous Examples of other Words or Phrases so abused, viz. 1. *Religion*. 2. *The Worship of God*. 3. *Prayer*, and 4thly, *The Love of God and our Saviour*. And in speaking to every one of these four, you plead for an Abatement, you caution People against doing too much, you apply your self to them, as if the Generality of Men were apt to go too far, and too scrupulously solicitous about religious Matters. Under the two first you limit the outward Behaviour; under the two last you restrain the inward Affection: Every thing tends to the lowering and abridging our Duty: nothing to the heightening or enforcing it. The whole carries the Appearance of one uniform Design, to sooth your Audience, to lull their Consciences asleep, and let them understand, that they need not give themselves too much trouble about Religion.

You guard against *Excess* in all these Cases, and yet the things themselves are all good, *truly good*; for so I esteem every thing, which God has made it our Duty to perform. But how many Instances might your Lordship have alledg'd (had you been so disposed) of Errors on the *defective* side, of Words that are come to signify in common Discourse, far *less* than they did at first; which wou'd have prov'd your Remark more decently, and as effectually? Nay, how easily might you have set in a quite opposite Light, one, at least, of the
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very Words you have produc'd in Proof? Had I been
 speak of *Prayer*, as a misapplied Word; I think I should
 have told my Hearers, that *Prayer* (I mean, effectual
 acceptable Prayer) which ought to be an affectionate
 Application to God, and a lifting up the Heart to Him
 was now mistaken by Multitudes, for a muttering over
 Words of Course, whilst the Heart is unmov'd, and the
 Affections bear no Part: and I am sure I should have
 made a more useful Observation, and have spoke a
 greater Truth, than your Lordship has done, in turn-
 ing it the other way.

Thus far I have express'd my Thoughts at large, ac-
 cording to that Part of the Controversie, in which I think
 myself more peculiarly concern'd. As for what re-
 lates to the Church of Christ, you have so little to complain
 of in me, that does not equally effect the whole
 Representative Body of the Clergy: Your Lordship
 has already been so strongly press'd By the Weight both
 of Argument and Authority; there are so much able
 Hands engag'd in the same Cause: You have been
 driven to make such Concessions: And 'tis so difficult
 to extract a Proposition from your Writings, without
 reciting half a Page at a time, which makes a Dispute
 tedious and voluminous; that for all these Reasons
 cannot engage to go thro' every particular that is before
 me, tho' I shall endeavour to leave nothing material
 unanswer'd, but what will be accounted for at least in
 a general way of reasoning.

And there is one general Plea I have to urge, which
 will justify me as to those Places, where you say I have
 mistaken your Meaning, &c. That if I am in an Error
 the Convocation is so too, who have laid their Hands
 on the same Passages, and gather'd the same Conclu-
 sions from them: So that I am in no Pain for what the
 World may think either of my Judgment in understand-
 ing, as they have understood you, or of my Integrity
 in representing, as they have represented you, Where
 there is so universal an Agreement, in putting another
 Construction upon your Words, than that which you
 since offer in Excuse; the Shame will be to you

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Lordship, for affecting to write in so mysterious and puzzling a manner, and contriving to be misapprehended: and not to those, who have apprehended you (as you say) amiss. How certainly may we conclude, that every vulgar Reader, took your Words in the plain and obvious Meaning, which is the false and dangerous one; when so many learned and discerning Men, could perceive no other Interpretation, and were not aware of the remote Evasions, to which, in your Answer, you have recourse! How highly does it tend to your Dishonour, that not a single Person in that large Assembly, no not even of your Friends and Well-wishers, shou'd offer a Word in your Defence, or attempt to mitigate the imputed Errors, by applying some of your healing Clauses! No, those Remedies were a *Nostrum*, which your self alone had the Secret of using: Nor wou'd they have been used at all, if the People had not been warn'd of their Danger.

Let me beseech your Lordship to consider, whether this shifting way of writing, this Art of being misunderstood, with one Meaning for your Reader to run away with, and another to bring your self off by, if call'd in Question, is agreeable to the Qualifications requir'd in a Minister of Jesus Christ; whether this is *not handling the Word of God deceitfully*; whether it is *rightly dividing the Word of Truth*: whether it comes up to the Character of a Bishop that he be *apt to teach*. Your Lordship might as well speak in an unknown Tongue, in Periods so unintelligibly fram'd: Where a Position that seems to be laid down crudely and without Restriction, shall claim the Protection of some Word or Clause, that lies lurking at the Distance of half a Dozen Lines, *When the Trumpet gives such an uncertain Sound, who shall prepare himself to the Battle?* They were not the Oracles of Truth, which were deliver'd in such Riddles.

The flying so often to such Evasions, will cause the Sincerity of any Writer to be call'd in Question. But I cannot help, on this Occasion, pressing Your Lordship, with a Point of *Fact*, which will shew more convincingly
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who sincerely you have dealt. *Lay your Hand* then on
your Heart, my Lord, which I fear you did not do, when
 P. 46. of your Answer you made this Profession. *God*
knows I preach'd what I found there [in the New Testa-
 ment] *not only without the Knowledge of any Man living*
but without the least View of pleasing or displeasing any Man
living. I pray, recollect your self, and put these plain
 Questions home to your own Conscience: Whether
 your *Absolutely's* and *Properly's*, and such like evasive
 Words, were not omitted in your Sermon, as it was
 originally compos'd: Whether you did not before it was
 preach'd, shew it a certain Person without such Limi-
 tations: And whether you was not with Difficulty pre-
 vail'd upon by him, to insert them by Way of Caution.
 What answer you will make to your self on these Heads
 must be left to God, and your own Conscience: But if
 you think fit to answer the World in the *Negative*; I
 engage that a Person of unquestionable Veracity, of a
 high and sacred a Station as your Lordship, will charge
 himself with the Proof of the *Affirmative*.

In the mean Time, be that as it will, this may
 suffice once for all, as the Reason (and I am sure it is
 the true one) why I have not always recited such re-
 straining Clauses; that they did not appear to me to be
 so; they were so widely disjoin'd, or so artfully plac'd
 in the Sentence, as to seem to refer to some other
 Matter, that I did not discern the Use intended to be
 made of them.

Your Lordship's first Quarrel with me on this Head,
 is that I said in my former Letter, that the *Church of*
Christ, according to your Lordship, *was the Kingdom of*
Christ: I knew not how otherwise to express an Opinion
 in which I neither agreed with you, nor was then at
 Leisure to dispute with you. But I did not mean to
 fix it on your Lordship *only*. I knew others had said
 the same thing: but I never knew it said before in a
 Case that needed Contradiction. It generally happens,
 that where the *Church* is named, the *Kingdom* would do
 as well, and convey the same Truth under another
 Image: And so far the Assertion may be admitted, as

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ordinarily true. But when your Lordship comes to reason upon such Indentity, to use the Words *Church* and *Kingdom* as convertible Terms, making each the Predicate of the other, and drawing Consequences from the one to the other, as if every thing that belong'd to the one, must of Course be applicable to the other ; I must take the Liberty to express my Dissent, and to shew that they are not so strictly the same, as to justify Your Lordship's arguing on such a Supposition. They are not of the same *Date*, for our Lord had a *Church*, whilst he liv'd on Earth ; but that which we properly call his *Kingdom* did not commence till after his Ascension. They are not of the same *Extent*, the *Kingdom* being more comprehensive than the *Church*. For tho' I can grant you, that ever since our Saviour's Exaltation, every Member of his Church is a Subject likewise of his Kingdom ; yet the Reverse will by no means follow, that every Subject of his Kingdom is a Member of his Church. The unconverted of all Denominations, *Jews*, *Turks* and *Infidels* are all without the Pale of the Church, but within the Borders of the Kingdom. And whatever Your Lordship may think of Ecclesiastical Censures, tho' you may decry them as *Dreams and Niceties* ; my Bible teaches me, that the Church has Authority to shut out notorious Offenders from her Communion : And whoever are so excluded, tho' during the time of such Exclusion, they are no longer Members of Christ's Body ; they will find, to their Cost, if they do not take Care to reconcile themselves, that they still are Subjects to him as their King.

But however, as the Church is Catholick, and invites all Mankind into her Bosom, as her Arms are open for the Admission of the former, and the Re-admission of the latter ; I will not insist on either of those Cases, but consider their *possible* Church-Membership, as if it were *actual*.

But what does Your Lordship think of the *fallen Angels*? will you affirm that they are Members of Christ's Church? or will you deny that they are Subjects of his Kingdom? I am sensible that one of your

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* Definitions

* Definitions of a Church (where you call it the Number, small or great, of *THOSE* who believe Christ to be the *Messiah*) is wide enough to let them in. But I have more Charity for Your Lordship, than to believe you had so much for the Devils, as to intend the adopting them into the Membership of Christ's Body. I am willing to presume that you did not consider their Case when you gave so loose a Definition, as makes equal Room for them with the best of Christians. For some of † *THOSE* you know, believ'd and declar'd Christ to be the *Messiah*.

You cannot, you will not offer to maintain, that the Devils are within the Church. Are they then without the Kingdom, and has Christ no Jurisdiction over them? If so, how come we to read, That *Angels, and Principalities, and Powers, were made subject unto him: That he has a Name given him above every Name, that at the Name of Jesus, every Knee shall bow, both of things in Heaven, and things in Earth, and things under the Earth?* Why are they said to be reserv'd in everlasting Chains, under Darkness, until the Judgment of the last day? They will then be both the Objects of his Vengeance themselves, and the Executioners of his Vengeance on Men. They are even now, on Occasion, the Ministers of his Kingdom; unwilling, rebellious Ministers indeed, but still, that does not lessen his Dominion over them. They may struggle and resist, they may rage and blaspheme, but for all that, they are his Subjects. The Lord is, and will be King, be Men or Devils never so impatient: He sitteth at his Father's Right Hand, and from thence will come to Judgment, let Earth or Hell be never so unquiet.

I think I have proved to your Lordship, that *Christ's* Church is not his Kingdom, any more than a Part is the

* *Serm. P. 10.*

† To do your Lordship Justice, where you repeat your Definition, P. 17. You use *MEN* instead of *THOSE*, which plainly excludes the Devils. But surely the more accurate Definition (tho' even that is a very wild one) ought to have been given first.

he Whole : Consequently, that to argue from the Kingdom to the Church, as if every thing that can be affirmed of the former might be affirm'd of the other also ; is very illogical and inconclusive. And yet on this deceitful Foundation is erected the whole Structure of your Lordship's famous Sermon ? And since your Lordship has set me the Example of *Syllogizing* (in *Form*, I was going to say, but yours is *without Form*) I will undertake to shew you, by a pair of *Syllogisms*, that the Devils may be proved Christians, by the very same Principle, on which you establish'd your whole Doctrine : The same false *Major* shall serve for both.

Whatever is true of the Kingdom of Christ, is true of the Church of Christ.

It is true of the Kingdom of Christ, that it is not of this World.

Therefore it is true of the Church of Christ.

So argues your Lordship, and if the first Proposition be allow'd, thus may I or any Man argue :

Whatever is true of the Kingdom of Christ, is true of the Church of Christ.

It is true of the Kingdom of Christ, that it includes the fallen Angels.

Therefore it is true of the Church also.

I am not disputing whether, or how far the Church is or is not of this World : 'Tis sufficient to my Purpose to have shown, that it may be of this World, for all that your Lordship has said to prove the contrary ; and I wou'd recommend it to your Lordship, against you attempt to prove it next, to pitch upon a properer *Medium*, and on a more pertinent Text, that will not need so much torturing, to be made to speak your Meaning.

I have launch'd out farther than I was aware I shou'd, but persuade my self upon a Review of my Excursion, that it is so decisive of the main Point ; that I am almost tempted to let the Controversy rest here, and suffer the remaining Part of your Answer to Influence whom it can, with all its Weight. But there are some Articles, that cannot be pass'd over in silence. I find my self

call'd upon with uncommon Vehemence (p. 22.) and requir'd to *lay my Hand upon my Heart*, and ask whether my *Representation* of what you had said, is *Christian, Human, or Honest*. The Injury complain'd of is this, I make you say, that *Christ* does not act in his own Kingdom. And you say, he *never interposeth* (with an intervening Clause, after your Way, to darken the Meaning) *either to convey Infallibility*———*or to assert the true Interpretation of it*. You wou'd be thought then, not to have meant a Denial in general, that *Christ* ever acts or interposes, but that he ever acts or interposes to such Purposes as are there specified: And because I did not understand you so, you are pleased to fall upon me, and, thro' me, on the *Body of the Clergy*, as *Unchristian, Inhuman, and Dishonest*; for your Lordship was not ignorant that [*Report*, p. 13.] they too had suppos'd you to deny *Christ's* ever intermeddling at all without restraining it to those particular Purposes.

My Lord, I have strictly examin'd my own Conscience, and can with the greatest Truth profess, that I meant to deal with you in this Case, not only *Christianly, Humanely* and *Honestly*, but with more Temper and Moderation, than is usual in Disputes. I wou'd a material Objection, that struck me, upon first reading your Sermon, and made an Excuse for you, in my own Mind, more equitable than your own Words will bear. I shall Transcribe your Lordship's Words, where you make a Comparison between Human Legislators, and our Saviour, with my own Reasoning upon them, when I first read them.

" In Human Society the Interpretation of Laws may,
 " of Necessity, be lodg'd, in some Cases, in the Hands
 " of those, who were not originally the Legislators.
 " But this is not Absolute; nor of bad Consequence to
 " Society: Because the Legislators can resume the In-
 " terpretation in their own Hands, AS THEY ARE
 " WITNESSES TO WHAT PASSES IN THE
 " WORLD." Well thought I, and is not *Christ* so
 too? Does his Lordship mean to make that a Differ-
 ence between him and Human Legislators? Will he
 deny

deny the Omniscience of our Saviour? " And as they
 " CAN and will sensibly interpose in all those Cases,
 " in which their Interposition becomes necessary. "
 They CAN interpose! and cannot Christ do so like-
 wise, whenever he pleases? Is his Infinite Power to
 be call'd in Question? " And therefore they are still
 " properly the Legislators. *But it is OTHERWISE*
 " *in Religion, or the Kingdom of Christ.* " How! OTHER-
 WISE in all these Respects! Is Christ then no Witness
 to what passes in his Church? Can he not, if he wou'd,
 interpose, in Cases, that need his Interposition? Your
 Lordship, I confess, does not go so far in the Applica-
 tion. You only lay a Foundation for such erroneous
 Opinions in your *Proposition*: But do not take them up
 in your *Assumption*. You apply the Parallel barely thus.
 " He himself never interposeth, &c.

But why, when you was professedly stating the Dif-
 ference between Christ, and Human Legislators, should
 those Circumstances common to both, of being Wit-
 nesses to what passes, and of their Ability to interpose,
 be mention'd at all, or brought into the Comparison?
 Your Lordship knows very well, that the *Apodosis*, or
 latter Part of a Similitude, is a Debtor, and stands en-
 gag'd for whatever was borrow'd in the former. When
 therefore you thus borrow without paying again; may
 we not say, that there are some Grains wanting of Lo-
 gical Honesty?

This however, I forbore to charge you with, because
 you had forbore to apply those Words of such an Evil
 Aspect, which, if applied, must, as far as I can discern,
 have been direct Heresy. I suffer'd them to pass, as
 Words that came in by Chance, and which you did not
 consider you was to be accountable for, in the redditive
 Part of your Comparison. And I appeal to the World,
 whether this was not dealing fairly and tenderly, in
 the very Instance wherein you so heinously accuse me.

But since your Lordship has let me into your own
 Way of Reasoning, and convinc'd me, that you are no
 undesigning Writer: Since I find that Words which
 one would be apt to lay no Stress upon, have such a
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mystical Virtue, can operate at such a Distance, and affect other Words so disjoin'd in Situation from them; I must now beg your Lordship to explain those Words, which I have printed in Capitals, and to tell us what they do there. I have weigh'd them well, and am persuaded you can no otherwise vindicate them from a very bad Meaning; but by declaring, you meant nothing by them. I am sure, at least, that your OTHER-WISE may be extended to Christ's not being a Witness, nor able to interpose; by a much more visible and unforc'd Interpretation, than your *absolutely*, &c. can be conceiv'd to reach to your Justification, in many Places, where you claim the Benefit of such softning Phrases. Lay aside your Anger then, my Lord, and before you are so severe upon me again, for making you say, Christ never acts in his Kingdom; prove that you did not give me Occasion to make you say, he does not so much as know what we are acting.

But how unreasonable is it in your Lordship, while you are complaining of me, for taking the naked Construction of your Doctrines, without observing the appurtenant Clauses that hang to them by an invisible Thread; how unreasonable, I say, is it, to refuse me the Benefit of a direct, undisguised Exception, which I inserted in my Account of the Institution of Church-Government, to prevent all Mistakes. What a stir do you make about those innocent Words of Mine, *the same Powers*, and toss them about, to try to make *Popery* of them, and me an Advocate for *Infallibility*, which I had, in most express Terms, disclaim'd. Do not I say, *tho' he made none of them Infallible, nor exempted them from Human Frailties*—? I had omitted the Mention of the extraordinary Powers, and spoke only of those which were to be constant and enduring, *viz. to teach and expound his Laws, to bear Rule and Authority over his Subjects, &c.* What could I mean by the *same Powers*, but those I had just enumerated? Among which you do not only find no Mention of the infallible Conduct of the Spirit, but a full and explicate Renunciation of such Claim in that which follows. So that your Lordship had no Colour
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But if I do not claim *infallible Power* for the Successors of the Apostles : If I do not require his Church to obey them absolutely, without Reserve, but only in such Cases where their Instructions are not contrary to Christ's ; you tell me, *I do not oppose you ; you have said no more against such Authority as is not Absolute, than I have : And why may not your Lordship be allowed to say, that no Man upon Earth has an absolute Authority in Christ's Kingdom, as well as I ? If I will uniformly and steddily maintain this one Limitation, you will venture to affirm, that we plead the same Cause, and stand and fall together.* You carry on this pretended Agreement for many Pages, and are pleas'd to tell me, that tho' I perhaps esteem it a Dishonour ; you value this Honour too much to let it be taken from you.

My Lord, so far as we do truly agree, I think my self honour'd in your Lordship's Concurrence and Approbation : And, which is of more Consequence, the Cause of Truth promoted. I heartily wish there were nothing in which I found my self oblig'd to differ from you. But your Lordship will excuse me, if, in order to avoid such Difference, and entitle my self to such Honour, I cannot consent to depart from those Principles, which I most firmly believe, nor to submit to the absolute Authority of your Lordship's Judgment, in Contradiction to what the Scriptures have taught me. Not to mention, that I cannot have the Satisfaction of agreeing with your Lordship, without the unpleasant Necessity of differing from every body else, but the Enemies of all Revelation, your Lordship's profess'd Admirers, and the only *Seconds* you have had in this Controversy.

The Point then in which your Lordship will have it we are unanimous, is this : That there is Authority in the Church, but no absolute Authority. *Only, you observe, You stand to it, and do not unsay it again in other Places, with an Intimation that I do.* The very Reverse of which will appear to be the Truth, and that it is
your

your Lordship that gives the *Diversion and Advantage* to the Roman Catholicks, and to the *Enemies of all Religion*. For my own Part, as I have contended for the Authority of the Church, in general; so I have affirm'd (and have no where contradicted that Affirmation) that there is no absolute, unlimited Authority upon Earth: I have named the Limitation, by which the Authority of all Governors is to be restrain'd, *viz.* that they enjoy nothing contrary to the Word of God; nor have you shewn that I have said any Thing inconsistent with that Doctrine.

Your Lordship has likewise confessed, that you do allow of Authority in the Church, provided it be not absolute. But how have you allow'd it? Grutchingly unwillingly; so that all the World may perceive, you would deny it if you might; express'd by an universal Negative. as to all Church Power, that every Body can understand; guarded with a dark Exception, understood, in your Lordship's Sense, by no Body. No *Authority* are plain Words, and need no Interpreter; but *Absolute* (especially as you expound it) is not so plain to all Capacities, and does. And yet all the Power you leave the Church, where you leave any, is to be pick'd out of that, or some such Word, by Deduction, and to be dug for, in that abstruse Mine. The Force of Truth, or the Suggestions of humane Prudence, have very often extorted such wary Expressions from you: But as there are other Places in your Sermon, where no such Caution is us'd, no such Restriction added to the No-Authority of the Church; any one such Omission was a giving up the Point once for all: For Instance, you say, [Serm. p. 11.] *He hath, in those Points.* [i. e. in the Affairs of Conscience and eternal Salvation, which are all the Church Government is concern'd in] *left behind him no visible human Authority.* Here is a plain and flat Denial of any Power whatever left to the Church, whether Absolute or otherwise. But besides the omitting your Exception in some Places, and the hiding it in others, by an artful Connexion, and the using such general Arguments, as hold no less against all Authority

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than that which is Absolute, as has been substantially prov'd by a *Learned Divine*: Be- Mr. Law, sides all this, I say, whereas the natural Construction of the Word *Absolute* is, (what I urg'd in my former Letter) unlimited, or without Reserve; your Lordship had quite destroy'd the Force of it, by the Words I there cited—*Whether they happen to agree with Christ, or to differ from him.*

Your Lordship calls that Argument, the *only Point of any seeming Difficulty in my whole Work*. Sure, my Lord, you found more than a *seeming Difficulty* in it, when you could rid your self of it no better a Way, than by endeavouring to persuade us, That by *Absolute'y*, you did not mean without Limitation, but without Examination or Consideration. In what Dictionary, in what Author, is it so us'd? Nay, do not you your self bear Witness to my Sense of the Word, when, p. 25. you ask me these Questions, *How? Absolutely? without Reserve?* An evident Confession, that you look upon those Expressions as equivalent, though it was not to your Purpose to let them be so in another Place.

I am as little desirous as your Lordship, to debar Men the use of their Reason, or to hinder them from examining the Doctrines they are taught, whether they are agreeable to Scripture or not; but cannot consent to the giving up all Religion merely to private Judgment, without any Deference to Authority. I am sure that *Unity and Communion* in the Church are most strictly requir'd, and earnestly press'd upon us: And I am as sure, that there could be no such Thing as either, if no Man were to join himself to any Communion of Christians, till he had decisively settled his personal Persuasion as to every Point of Doctrine, Discipline, and Worship, requir'd in that Communion, without any Regard to the Authority that enjoins it. Let every Man, in God's Name, examine his Religion, and compare it with the Word of God, and judge for himself, as well as he is able. But your Lordship will acknowledge, that 'tis possible a Man may be a great while in forming such a Judgment; many Scruples and Difficulties may start up

in his Way, he may have a weak Head, a confus'd Imagination, a slow Apprehension; nay, his very Sincerity and his Fear of judging wrong, may keep him so much the longer in suspense: And there may be various Points, that may hold him in such Irresolution, which he cannot consider at once, but must get over them by a gradual Progress. Now what must such a Man do in the mean Time? Must he live like a Heathen, out of the Communion of the Church? No, certainly; but submit himself, for the Authority's Sake, to the yet unexamined Decisions of the Church. If therefore by Absolutely, you mean *without Examination*, I cannot allow it to be strictly true, That the Church has no Absolute Authority; which I do admit in the other, and the proper Sense of the Word, so far as it limits the Church to the enjoining nothing repugnant to God's Word. Or suppose a Man should be unable, after the strictest Scrutiny, to determine himself either Way, if he thinks himself press'd by equal Reasons to this and that Opinion; will your Lordship deny, That, in such a Case, the Authority of the Church, as such, ought in Conscience to determine him? In this Case, indeed, he does not comply without examining, but (which comes much to the same) without any Influence from the Examination. The Submission is to the Authority, *merely* as such. And so far I do insist on *mere Authority*; which I had no where done, when you tax'd me with it before.

P. 34. I meet with something, which you call a *Syllogism*, but so fallacious, so contrary to all Rules of Logick, with the Terms so varied, so substantially varied, when they come to be repeated, that I might say (as they do sometimes in the Schools) I deny the whole *Syllogism*. For I am sure it proves nothing. That which is the *Subject* of the *Major*, when it comes to be the *Predicate* of the *Minor*, is very different: And the *Predicate* of the *Major*, when it takes the same Place in the *Conclusion*, is quite another Thing. If there were no other Alteration, would you persuade me, that leaving out *proper* signifies nothing, when putting in *properly* is to signify so much? Nay, the very S O F A R, which

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which you so emphatically urge in the Conclusion, had not gone before in either of the Premises, and (by a surer *Ergo* than your Lordship's) has no Right to be there. Once before you borrow'd without paying; here you claim what was never lent: Who would have any Dealings with your Lordship in this *Logical Commerce*? Pray, my Lord, be not offended, if I once again take upon me to be your Adviser: And my Advice is, That, before you offer your *Syllogism* to the *Convocation*, you wou'd put it into due Form, and let it appear according to the Rules of Art. For, however you might hope to make your Fallacy pass upon a private Clergyman, that *Venerable Assembly* is compos'd of Persons too discerning to be caught with false Logick.

But your Lordship is resolv'd to make up in *Reflexion*, what was wanting in *Reason*; and to that End added the following Censure; *That, according to me they dethrone Christ from his spiritual Kingdom, is your own hard and unjust Comment.* If there was any Hardship and Injustice in the Imputation, the Thing imputed, by your own Confession, must be blameable. But that your own Expressions do import no less; the Worthy *Dean of Chichester* has so clearly and incontestably prov'd for me, that I have no need to attempt it after him.

But in Answer to that which seems to be your Argument, I say, it is no Invasion of *Christ's Regal Power*, for those whom he has Commission'd to act under him in Spirituals, to make new Spiritual Laws, not inconsistent with *his*, and to enforce them with proper Sactions; nor for his Temporal Vicegerents, to aid and assist the former, and to employ that Power he has invested *them* with, to the Support and Protection of his Church. Though the *Statute-Law of Christ* (as you afterwards call the Gospel) was *his* Regal Act, and peculiar to himself alone; yet he left it to his Deputies and Vicegerents, to make *By-Laws*, in Cases undetermin'd by him: Provided always they enact nothing contrary to his *Statutes*. We have no Instances, I confess, in the New Testament, of *Civil Sanctions* for the Defence of Christianity: Nor could we have any then, when there were no Temporal

Governors that profess'd the Christian Name : Nor were they needed then, when the Church was upheld by Miracles. But the Temporal Governors are now come in, and Miracles are ceas'd. We *may have* their Protection, we *need* their Protection, and why shou'd your Lordship debar us of it ? It was a distinguishing Character of good Kings, under the Old Covenant, that they were zealous for the true Religion, and defended the Church of God ; and is as surely so under the New. They are his Instruments and Ministers, whom he has appointed to defend us in the Exercise of his Worship ; he has ordain'd them to be a Terror to Evil Doers, and for the Praise of them that do well ; and it is their Business to terrify and keep in Awe, to praise and reward, those who do ill or well, not only in their Political, but Religious Capacity : Not only the Promoters or Disturbers of their own Government, but those who promote the Welfare, or disturb the Peace of God's Church. *Do not I hate them that hate thee*, says Holy David, *and am not I grieved with them that rise up against thee ? Yea, I hate them right sore, even as though they were mine Enemies.* All my Delight, says he in another Place, *is upon the Saints that are in the Earth, and upon such as excel in Virtue.* And it constitutes, in his Account, one Part of the most accomplish'd Character, to *make much of them that fear the Lord.* And it appears from his History that his Conduct was suitable to these Professions. He express'd his Hatred to the Enemies of God, and his Zeal towards *them* that fear'd him, by Instances of Royal Discouragement and Royal Favour.

Nor does it less become, or is less the Duty of a Christian, than it was of a *Jewish King.* Your Lordship may ridicule, as much as you please, the Indulgence of *Temporal Nurses.* But 'tis as legible a Text as any in the Bible, and as surely Prophetick of the Gospel-State, and its most eminent Perfection ; that *Kings* should be *Nursing-Fathers* to the Church, and *Queens* its *Nursing-Mothers.*

On what Security, I beseech your Lordship, would you have the Church of Christ rely, under the present State

State of Things, if not protected by the Secular Powers? On God's Providence, will you say? On the Promise of Christ, that he would be *with it to the End of the World?* A very glorious Encouragement, I confess, a Security that cannot fail! But is not well known, that God's Providence generally exerts its self by the common and ordinary Means? That Christ did not promise to be always present with his Church in a miraculous Manner? 'Tis thus God manifests his Providential Care: 'Tis thus Christ verifies the Promise to his Church, in raising up such Protectors, and putting it into the Heart of Kings and Legislators to establish true Religion. And to advise a Church that is legally establish'd, to throw its self out of such Protection, in Reliance on the Innocence and Justice of its Cause, and in Confidence of God's over-ruling Care; would be too like the Advice, *you know who gave our Saviour, to cast himself down from the Pinnacle of the Temple.* No Innocence could be greater than his; no Promise could be plainer, than *he shall give his Angels charge over thee.* But for all that, you remember what Answer he gave the Adviser: *Thou shalt not tempt the Lord thy God.*

Your contending that no Men upon Earth have a Power to increase the Number of Rewards or Punishments appointed by Christ, in any Matters of Conscience and Salvation; was directly aiming at the Overthrow of our Establishment. If that Doctrine be admitted, the Act of Uniformity as well as those I mention'd before, was unlawful, and ought to be repeal'd. I do not find you disown that Consequence: But you think it has an *odd Appearance, for one Christian Divine to be told by another, that he contradicts Acts of Parliament.* I little expected that Objection, I must own, from so great a Writer in *Political Divinity*, and to whom we are oblig'd for so much learned Pains, in reconciling the *Statute-Law of England* to the *Statute-Law of Christ.*

As to the Acts that exclude *Papists*, you are pleas'd to tell me, that, *if you had really shaken them, you have Reason to think, you should have experienced much more of Civility, than you have done of late.* And much to the same Purpose, you
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are pleas'd to infer, from the last Sentence of my Letter, where I had hinted at the Inconsistency of your present Conduct, (which, what it has been, with Regard to the Government, is sufficiently describ'd, in the *Remarks on your Treatment of the Clergy and Convocation*) with your former resisting Doctrines, or Political Maxims, which run high in Favour of the Subject; you are pleas'd to infer, I say, that I must imply his present Majesty to be—— what you care not to repeat, nor I neither. My Words refer not at all to what His Majesty *is* : But to what your Lordship's Advice would *make* him, if that were to be his Rule of acting. And boast as much Zeal as you will, *he* will ever be a faithfuller Subject, who recommends to a Prince endearing Methods, and such as will gain him the Affection of his People ; than *he* that counsels him to pursue such Measures, as may raise a general Discontent in the Minds of his Subjects, and throw his Kingdom into Confusion.

The apparent Aim of your Lordship's Sermon, was to cause all Civil Sanctions to be remov'd, that secure the Church of *England*, the *Act of Uniformity* not excepted : And if such Advice cou'd prevail, not to mention the Convulsions we must be distracted with, during the Attempt ; the *fatal, natural, and certain Effect* of the Success wou'd be, opening a Back-door for *Popery*, whilst you wou'd be thought to stand in the Gate against it. I urg'd this Consequence before. You have not contradicted me in it, nor told us what better Event we may expect, and yet seem not afraid of *that*. To tell you the Truth, my Lord, I don't like it : It has a suspicious Look, and the more so, for what I am going to mention.

Before you are so free then, in casting Reproaches on others as *Popishly* affected ; you wou'd do well to put away the *Jesuit* whom you entertain in your Family, your intimate Companion and Confident. A *Jesuit* he certainly was, (and your Lordship is not ignorant of it;) and if he has given *you* any Satisfaction that he has renounc'd the *Romish Errors*, he has given the *World* none. His putting on the Air of a *Free-Thinker*, is so far from being

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P. S.

YOUR Lordship will permit me to convey a few Lines to a New Correspondent, under your Cover.

To the Author of a Letter to the Reverend Dr. Snape, occasion'd by a Passage in his Sermon before the Honourable House of Commons, on Wednesday the 29th of May, 1717.

S I R,

JUST as I was concluding my Letter to the Bishop, yours, of the same Date, came to my Hand. I have read it, and find my self no more concern'd to give you the Satisfaction you require, than any other Clergyman, that has own'd the Government since the Revolution. I have advanc'd no new Opinion, that shou'd induce you to call upon me, in particular. You lay the Foundation for a Dispute in Politicks, which my constant Engagement (had I no other Disability) is well known to be too pressing, to let me bear my share in. I have taken the Opportunity of a little vacant Time, to publish my Thoughts on another Subject. But have no more of it left, that to excuse my not giving you any other Answer; and referring you for Satisfaction, (if what has been wrote already on that Subject does not remove your Scruples) to somebody of more Leisure.

I am,

S I R,

Yours, &c.

A. SNAP

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